THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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From the N. Y. Observer.

SPEECH OF THE

REV. MR. BRECKENRIDGE,

At the Anniversary Meeting of the United Domestic Missionary Society.

The Rev. John Breckenridge, of Lexington. Ky. in seconding the motion for a vote of thanks to the Executive Committee of the Society for the aid which they had afforded to the feeble churches of the Western States, remarked in substance as follows:

He said that he should have felt it his duty to be silent in the presence and after the remarks of the distinguished gentlemen who preceded him, did he not appear as the advocate of almost a new world in the west. The resolution which it was his privilege in his feeble way to enforce, was worthy he thought of the most solemn consideration of the Society. It involved claims of intense strength, and referred to a service of infinite importance to be rendered to *almost millions* of immortal men.

He said that he had lately been struck with the fact, that the community were disposed too much to put apart, in their views and efforts, the Foreign and Domestic missions of the church. They were in truth, *one service*, and of more equal trials and claims than was perhaps commonly supposed. Among the Christians of the day, he had observed, that there was a sentiment of romance and high chivalry of a spiritual kind, associated with the foreign service, which was not associated with the service of the church at home. This was in part deserved. The foreign service was a glorious work. God forbid, he said, that he should attempt to underrate it. It was the very spirit of Him whose last act on earth, was to organize a misionary corps. Blessed and honoured as the Society had been, with the presence of missionaries from India and the Sandwich islands, he would not, he dare not before God, disesteem, or refuse fully to appreciate a service, in which these dear Brethren had been so devotedly employed. They carried in their persons "the marks of the Lord Jesus," burnt upon them by southern suns, and furrowed in their forms, by malignant skies. But yet, he said, the service at home ought not to be disregarded or degraded in the scale of moral enterprise. While the church at home had its corruptions, and many ministers of the gospel lived in undenying ease, the true home, missionary was a man of holy chivalry, and great self-sacrifice for the cause of Jesus Christ. They are indeed, inseparable from each other.—Each department was as necessary to the other, as the arteries and veins of the human body were receiprocally to each other. He then adverted to the sufferings and services of western missionaries in general, and especially of a way-worn veteran whom he had left behind him, feebly struggling between life and death, under disease and penury incurred in the service of the western mission. He had left the extreme west of Louisiana to visit for his health the Eastern States; but he had been compelled to pause in a southern city, perhaps to breathe out his soul unto God, in whose service he had sunk. Perhaps he was then drinking the libation of glory from the hand of his "Creat Captain" on high.

The other leading thought on which Mr. B. dwelt, was, "the importance," as he expressed it, "of tenure, as well as conquest in the missionary efforts of the church."

The appropriation of funds made by the Society to aid feeble churches to support the ministry, and the plan involved in this arrangement to give as much permanence as possible to the labours of the missionary, were he thought, peculiarly felicitous. He said it was remarkable, how transient the habitation of the gospel had been in most of the countries to which it had been preached. There was scarcely a land from Jerusalem either way round the globe, to which the Christian religion had not penetrated. But she had been rather a flying visitor than an *abiding inmate.* She had fled from land to land, and from continent to continent, a despised and persecuted stranger, of whom the world was not worthy; and it would be almost inferred by one ignorant of her fine genius, that to give her to one nation, was to withdraw her from another. He thought Christianity should seek to make their missionary impressions *permanent.* The ramports of the gospel should be enduring like the rock on which they rested. He thought the plan of the Society's operations in the west was adapted, under God, to effect this end.

He closed with urging that the Domestic and Foreign work should go onward in sacred sympathy and co-operation. It was *one* work, for one sake, and under one common Lord. He expressed the most full and fervid assurance, that the cause would prosper, and he hailed in prospect the glorious day, when the avant guarde of the two missionary hosts, pressing their conquests westward, and pressing them eastward, should meet face to face on Bhering's Straits, and having girt the globe in triumph, unitedly swell the common shout of victory.

From the Boston Rec. & Tel.

FOURTH OF JULY.

This day, so glorious in the annals of American history, has been celebrated in many places, of late years, by appropriate religious exercises. It has been thus observed in Boston the two past years, and will be the present.

Liberty was never the less dear to a virtuous mind, because received as a gift from God. And if any nation ever had occasion to commemorate his goodness by acts of religious worship, that nation is the United States.

There is the more fitness in this mode of celebrating the day, because the foundation of our freedom was laid by *piety*, as it existed in the bosoms of our forefathers. Had they been a company of infidels, our nation might now have been—any thing but what it is.—That bold and daring instrument too —"The Declaration," acknowledges our reliance on the arm of Omnipotence, and that arm has never failed us.

Shall we now, elevated as we are to an eminence among the nations, and looking forward to greatness almost beyond belief,—shall we return no offering for all this prosperity, but that of ingratitude and crime! We call it a "Celebration of Independence," when thousands and thousands of our countrymen assemble to testify before the world, how abject is their subjection to the empire of Satan. There is not probably a day in the whole year; when the eye of Omniscience discerns, throughout our land, so much that is odious and abominable.

What Christian—what patriot—who considers the conquences of this abuse, does not earnestly desire a reform? The voice of reason, of conscious and of God, calls for a reform. Let our giant Republic take the downward road of vice, and she will at last fall.

like Goliah, before some strippling nation that fears God.

It is not proposed, however, to make the day a season of gloom and melancholy. It is not proposed to make it a Sabbath day. But it is proposed to show ourselves, as a nation, worthy of the high destiny to which we are called, by acknowledging the Hand from which all our blessings flow. We would remember too, on that day, those who breathe not the air of freedom;—the prisoner, the oppressed, and the slave. Yes, we would think of degraded Africa, and her sons scorching under every burning sky. We would cast the look of kindness over the millions of her people that darken our southern shores; and when we see their wretchedness, we would pity and relieve them. We would seek their return to the land of of their fathers. And if the prospect now looks dim, of ever removing the last slave from our country, we would begin with those that stand waiting to depart; whose *owners*, with the true spirit of freedom, offer their immediate release, if they can only be conveyed to their rightful home. We would begin; nothing doubting but that He who is able to perform, will so dispose the hearts of men, that the wheels of benevolence shall roll on unimpeded, till the work of emancipation is fully accomplished, and America is *free* indeed.

Ministers of the Gospel! what will you do on this subject? Can you not assemble your dear people around you on that day, and tell them of the wrongs, the groans, the miseries of Africa and her sons? And when you have done so, can you not tell them how all this wretchedness may be relieved: how Africa may be rendered a happy, and even a Christian country; and especially, how that foul stain may be washed from our national character, which is comprehended in the word SLAVERY. Africa has amazing claims on our conntry, and they must be cancelled. They never can be cancelled, but by repairing the wrongs which we have occasioned, and restoring her children to her bosom, and *with them the waters of life and salvation.* The door is now opened for the accomplishment of these grand designs—shall it be closed, because none will enter? No it must not be closed, till the work is done.

Christians! you whom Christ has made free, what will you do for Africa? What will you do to correct the abuses which so generally prevail on the anniversary of our National Independence? You are doubly free: and when you assemble to hear your pastor's plea for suffering humanity, will you not bring with you some small portion of that abundance with which Providence has crowned your labors, and consecrate it to the relief of so many suffering children of our common parents? Yes, you will cheerfuly, gladly do this; and when you return to your homes, how sweet the consolation, that your humble offerings, be they ever so small, will ere long soften some bed of sorrow, mitigate some pain, or put a Bible into the hands of some miserable African who is now a heathen!

We regard the cause of the American Colonization Society as one that is very dear to the heart of Everlasting Love. We do hope its claims will be remembered, both by ministers and people, on the ensuing anniversary of our National Independence. Why cannot every Society in New-England make a contribution to this object, either on that day, or (in case no public services are held) on the Sabbath preceding or subsequent? It would be of immense benefit to the cause of Africa, and certainly no disadvantage to those who contribute, so long as the doctrine holds good, that it is more blessed to give than to receive.

From the Fam. Visitor, May 21.

PRESBYTERY OF ELIZABETHTOWN.

It was stated in our last that a powerful work of grace was in progress in this Presbytery. The following is an extract from the report to the General Assembly now in Session in Philadelphia.

In half of our congregations, there has been through the year no special attention to religion. In some of these congregations however, there appears to be, at present, some increased anxiety among professors to see the work of the Lord revived.

In the other eight congregations of the Presbytery there has been in the year past, in a greater or less degree, a special revival of religion.

The 1st and 2d congregations of Elizabethtown were reported to the last assembly as then enjoying, in a small degree, the special influences of the Holy Spirit. Since that time the fruits of this little refreshing have been gathering in Thirty-two have been added to the communion of the 1st church since the meeting of the last Assembly, and 15 to the 2d church. In these congregations the gentle refreshing has continued, with little abatement, through the year, and latterly seems rather to be increasing. The conference, or meeting for inquiring souls, has recently been attended in the 1st church by about 25; and in the second by about 20, including all who have attended on the different evenings. What number of these give hopeful evidence of a change of heart the Presbytery were not informed.

In New Providence, a more than ordinary attention to religion commenced about the middle of winter. It has since been gradually, though slowly increased. In this congregation about twenty have attended the conference as inquiring or awakened souls; and about fifteen of them entertain a hope that they have passed from death unto life.

In Connecticut Farms, a revival something more powerful commenced about the middle of the winter. It was gradual in its progress. About forty have attended the conference; and about twenty of these entertain a hope of having experienced a saving change of heart. This precious influence is chiefly confined to the northern part of this congregation.

In the congregation of Rahway, the Presbytery were informed the church had been for the last ten years in a declining state. During this time very few additions were made to its communion. But within a month past it has pleased the great Head of the church to commence a special work of grace. Already 70 have attended the conference; half of which number are now rejoicing in the hope of the gospel. In regard to this congregation, it is worthy of remark, that one means which seemed to prepare the way for this special blessing was the distribution of religious tracts, suited to the various circumstances of the receivers, in almost all the families of the congregation.

In Mount Freedom, also, there has been a special work of grace, more extensive, in proportion to the population, than any of the congregations which have as yet been noticed. This is a small congregation, which has been organized but a few years. The revival commenced about the beginning of November. About fifty have been the subjects of convictions; forty of these entertain a hope of pardon; and thirty-two have made a public profession of religion. Thus in a few months the number of communicants in this church has been about doubled.

The remaining congregations of

Springfield and *Westfield*, have experienced the descent of floods upon the dry ground. In *Springfield*, there were a few cases of awakening in one neighbourhood, early in the autumn The general seriousness, however, did not commence until about the beginning of January. From that time to the present, the Pastor of that congregation states, he believes there has been more that one hopeful conversion for every day. The number which have attended the Conference in this congregation is 170; and the hopeful subjects of saving grace already amount to 110. In this congregation, the subjects of the revival are chiefly the young. Among the hopeful conversions, only one person is known over 50 years of age; and not more than 12 over 30. The Presbytery consider this fact as loudly teaching the youth, wherever it is heard, if they would secure the salvation of their souls, to remember their Creator in the days of their youth. In this congregation, as well as most of those which have already been noticed, the revival is still advancing.

In *Westfield*, the revival commenced a little later than in Springfield. The first instances of awakening were manifested in a school, the teacher of which was one of the subjects of hopeful conversion in Springfield. He felt it to be his duty to talk with the young immortals committed to his care, and to pray with them His efforts were greatly blessed. Most of his pupils became anxious about the salvation of their souls. They carried with them the influence which they felt, into the families to which they belonged; and a number of instances of awakening among adults, are traced to the solemnity, and conversation, and prayers, of these children. The Presbytery listened with great pleasure to a number of interesting facts, related by the Pastor of that church, which they feel it would be improper to detail in this brief narrative.—They feel, however, constrained to mention one. The prayers of one of these children for his careless father being overheard by the parent, were the means of his awakening, and eventually of his hopeful conversion. As soon as the father found the Saviour, he with his little son repaired to the house of the grandfather, who, under their conversation, was so overpowered to a sense of his lost condition, that he found no peace, until he found in it Christ. The little boy first erected the family altar in his father's house, and *he* in the house of *his* father—The effects of this influence among his relatives, has been the hopeful conversion of his grandfather; three of his sons, including the father of the lad; two of his son's wives, including the lads' mother; and two of the grandchildren. Thus out of the mouths of babes is praise perfected. How much spiritual good might the teachers of schools be instrumental in doing, if they were actuated by the right spirit; and were faithful to the souls of the young immortals committed to their care! The number of those who have been awakened has not been ascertained. The work is still advancing.

ON PRAYER.

Prayer is the application of want, to Him who only can relieve it—the voice of sin to Him who only can pardon it. It is the urgency of poverty, the prostration of humility, the fervency of penitence, the confidence of trust. It is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; not figures of speech, but compunction of soul. It is the *Lord save us, we perish*, of drowning Peter; the cry of faith to the ear of mercy,

Come to the throne of grace to get, and not to give. Bring your wants and not your fullness. And if you have no feeling of your spiritual poverty and

necessity, let your first prayer be for this feeling.

Religion is in a low state in the heart of that man on whom prayer must be urged as a duty. It ought ever to be considered as the greatest of all mercies, that we are permitted to pray to God and be assured that *Every one that asketh receiveth.*

Prayer is the breath of the spiritual life in the soul, Lam. iii. 56 Whatever has life must breathe, and if the life be strong, it will breathe freely. If prayer be faint, weak, and disordered, the person is not in full life and health; if there be no prayer, there is no spiritual life at all; the first mark of it is, *behold he prayeth*, Acts ix. 11. and the last account of one, is his prayer, *Lord Jesus, receive my spirit.*

Just in proportion to your prayers, so is your holiness, so is your usefulness. The praying Christian, is the strong, the thriving Christian, "strong in the Lord, and in the power of his might."

As the naturally weak ivy, which, if it had no support, would only grovel, on the earth, but adhering to some neighbouring tree, or building, and entwining itself about it, thus grows and flourishes, and rises higher and higher: and the more the winds blow, and the tempests beat against it, the closer it adheres, and the nearer it clings, and the faster its fibres embrace that which supports it, and it remains uninjured; just so the Christian, naturally weak, by prayer connects himself with the Almighty, and the more dangers and difficulties beset him, the more closely they unite him to his God, he reaches towards and leans upon, and clings to him, and is strengthened with divine strength.

How calm and composed may he be, amid all the storms and distractions of this world, who has daily and hourly communion with the creator ruler and, preserver of all things. The Christian falls below his true happiness in this life, if he does not enjoy constant peace of mind. "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."

Prayer, like the precious metal, comes most pure from the heated furnace. Are you depressed under your guilt, your weakness, your ignorance, or your ingratitude? You may spread your distress, as Hezekiah did his letter, before God, and you need not fear but that God will help you.

Some neglect prayer, and this on various grounds. They say GOD KNOWS WHAT I WANT WITHOUT MY ASKING, and he is too wise and too good to need my information in order to relieve me. This should be an argument to raise your faith and hope, and not to hinder your prayers. Matt. vi. 8. 9.—God is indeed wise, infinitely wise, and, being so wise, he has in his word directed you to make known your wants unto him by prayer His knowledge is one reason why you should pray to him, and his goodness another, why you may confidently apply to him. Will you pretend to be wiser than he is? Whatever his design may be in it, your duty is clear, to obey his will. He knows when you will die, and might support you without food, and yet you daily eat. Remember that "it may be agreeable to perfect wisdom, to grant that to our prayers, which it would not have been agreeable to the same wisdom to have given us, without praying for."—What if prayer be his plan for making you humble, dependent, devout, believing and thankful. In short, for impressing you with a sense and feeling of your wants, and bringing you to a proper state of mind to receive his blessings? But whatever his design may be, it is your highest wisdom and interest to follow his direction.

[*West. Rec.*

Anecdote of Mr. Wesley.—In the year 1790, Mr. Wesley preached in Lincoln, in the month of June; his

text was Luke x 42: "One thing is needful." When the congregation were retiring from the chapel, a lady exclaimed, in a tone of great suprise, "Is this the great Mr. Wesley of whom we hear so much in the present day? Why, the poorest person in the chapel might have understood him!" The gentleman to whom the remark was made, replied, "In this, madam, he displays his greatness; that while the poorest can understand him, the most learned are edified, and cannot be offended."

ADVANTAGES OF PARENTAL INSTRUCTION.

"My mother," says Mr. NEWTON, the Reverend Rector of St. Mary Woolnoth, "was a pious experienced Christian. I was her only child; and as she was of a weak constitution and retired temper, the care of my education was almost her sole employment. At a time when I could not be more than three years of age, she taught me English, and with so much success, (as I had something of a forward turn) that when I was but four years old, I could read with propriety in any common book that offered.—She stored my memory, which was then very retentive, with many valuable pieces, chapters and portions of Scripture, catechisms, hymns, and poems. My temper, at that time, seemed quite suitable to her wishes: for I had little inclination to the noisy sports of children, but was most pleased when in her company, and always as willing to learn as she was to teach me. How far the best education many fall short of reaching the heart, strongly appeared in the sequel of my history; yet, for the encouragement of pious parents to go on in the good way of doing their part faithfully, towards forming their children's minds, I think I may properly propose myself as an instance. These early impressions were a great restraint upon me: they returned again and again, and it was very long before I could wholly shake them off; and when the Lord at length opened my eyes, I found great benefit from the recollection of them. Besides, my dear mother often commended me, with many prayers and tears, to God; and I have no doubt that I reap the fruits of her prayers to this hour."—*Reli. Intel.*

STRIKING INCIDENT.

"In January last," said a pious father in writing to his friend, "I dreamed that the day of judgment was come. I saw the judge on the great white throne, and all nations were gathered before him; my wife and I were on the right hand, but I could not see my children. I said, 'I cannot bear this, I must go and seek them.' I went to the left hand of the Judge and there found them all standing in the utmost despair. As soon as they saw me, they caught hold of me and cried, 'Oh, father, we will never part.' I said, 'my dear children, I am come to try, if possible, to get you out of this awful situation.' So I took them all with me, but when we came near the judge, I thought he cast an angry look, and said, what do thy children with thee now? They would not take thy warning when on earth, and they shall not share with thee a crown in heaven; —depart ye cursed.' At these words I awoke, bathed in tears.

"A while after this, as we were all sitting together, on a Sunday evening, I related to them my dream. No sooner did I begin, than first one, and then another, till all of them burst into tears. Five of them, are rejoicing in God their Saviour, and I believe, the Lord is at work on the other two, so that I doubt not he will give them also to my prayers."

From the Philadelphian.

Burning of the Steam Boat Albemarle.

—We sincerely sympathize with the

proprietor or proprietors in their loss of property in the burning of this boat.

But we were not a little affected with the manner in which their "riches took wings and flew away"—and pondering the subject in our minds—the loss of so much property to our fellow citizens—we would ask the following questions.

1st. Why did this boat take fire? It is said the engineer had made up the fires in the night, to raise the steam so as to start early in the morning, and "directed two of the men who remained on board to attend them, but *unfortunately* they fell asleep, and the boat took fire." 2d. Why did they fall asleep? 3d. Why did they sleep so deep? God caused a deep sleep to fall upon Adam, on a particular occasion. But, 4th, who was this FORTUNE that "caused" so deep a sleep to fall on these two men, that they *could not*, or should not wake till the boat was on fire around them? 5th. Why when she got among the shipping did she not set the shipping on fire? True, it is said the wind was favourable and blew the fire out from the shipping. 6th. But why was the wind favourable?

Hearing the subject discussed pro and con, some taking the Lord's side, and some taking another side—the one party affirming that it was a judgment on them for breaking the sabbath—the others affirming that "*time and chance happeneth to all*"—others said they were going a Maying, Sunday being the first day of May, &c. &c.

Hearing all these things, we supposed they were the stories of boys, till we saw the following advertisement in Saturday's paper, the day before the burning.

"EXCURSION."

"The Steam boat Albemarle will leave Arch Street wharf on SUNDAY, 1st May, at 6 o'clock A. M. for the Canal and Fort Delaware, and return to the city the same evening. Passage going and returning $1 60."

When we read this advertisement we felt deeply sorry. It seemed to be so wanton and so wilful a violation of that command of God, "Remember the Sabbath day to keep it holy;" there being no public demand, or the least shadow of an excuse for breaking it.

It was not only the proprietor or proprietors breaking it themselves, but tempting and "teaching others to do so"—and all for a little gain, for they could not have made more than $300 by the trip, calculating all the profits both from the liquor and victuals; and that is but a small part of $9,000 which it is said the proprieiors, had learned by letter on Saturday evening just before she was burned, was subscribed to purchase her, by a company of gentlemen in Norfolk, to whom she was about to be sold.

A most surprising reverse!! Instead of gaining one or two hundred dollars, in a violation of the sabbath, lose $9,000!!

O when will our Fellow Citizens learn that "Godliness is profitable, unto all things, having promise of the life *that now is*, and of that which is to come."

N. B. Mr Editor, could any of your readers inform us whether any steam boat in America, not in the habit of running on the Sabbath, has ever met with any serious *accident*, as is termed, or *severe Providence*, as it ought to be termed? We would not be understood as insinuating that there were none, but if any, it would gratify us to know when and where. QUERIST.

SECRETS OF HEALTH.

The four ordinary secrets of health are, early rising, exercise, personal cleanliness, and the rising from table with a stomach unoppressed.—There may be sorrows in spite of these, but they will be less with them, and nobody can be truly comfortable without them. *Phil.*

THE LUMINARY.

LEXINGTON:

WEDNESDAY, JUNE 15, 1825.

Three more numbers will complete the first year of the Western Luminary. We again request, that if any of our subscribers desire to discontinue their subscriptions, they will make their wish known, and pay their arrearages. before the completion of the year. Otherwise they will be considered as bound for the ensuing year. All letters must be post paid.

BRIEF THOUGHTS ON THE STATE OF RELIGION.

Amid the revivals, after revivals, which take place in other countries; it is remarkable how little there is, in our own country, that is anywise calculated to give joy to the pious bosom. The gospel is sent to the Heathen, from almost every part of Christendom; and it seems to send back to the regions it has left, no less blessings, than it imparts to those which it visits. In every quarter indeed there seems to be ground of Christian comfort: Yet we are compelled to believe—however reluctant we have been to adopt such a conclusion—that *here* the prospects are less cheering to piety, than in almost any other quarter.

To inquire into the causes if this phenomenon (for such it really appears to be) is not our object. How it is that *in Kentucky*—the "land of the brave,"—there is neither revival of religion, nor any thing like a prospect of revival,—we leave to the fathers of the Church to determine. It is only our purpose to call our readers to the *fact*; and to remind the pious of the duty of making every effort to arouse their countrymen from that state of moral lethargy, and almost death, in which they actually behold them.

What we allege, then, *is a fact.* The low state of religion amongst us, stares us in the face. We see it in the small number of professing people amongst us; and—what is not less disheartening—we see it in the coldness of those who profess amongst us, the benign religion of Jesus. Indeed, it seemed well suggested by a late correspondent, that certain descriptions of professors would better (so far as feelings may be judged from a light outward conduct) have not joined the church of God at all. For better must it be surely, not to unite with any people (to say the very least upon the subject) than to unite with them, only to pain and to wound them But then, why are the more sober and pious disciples of this land, wounded by such professors as have a greater love for the world, and the things of the world?—Why, these pious persons are wounded,—because they see their Master wounded—and because they see Him wouuded, by those who have professed His love.

But as it was not our object to *establish facts;* so, neither is the object with us, to scold or to find fault.—The melancholy state of things which has been adverted to, has been brought up.—For what?—Why, we would appeal to all who love their Lord. We would urge upon these, to do something for the others. We would call upon them to do so—in the Name of Christ.

What, however, are the real disciples *to do?*—They are to stand between the living and the dead. They are to invoke the mercies of God toward such as violate His Law—especially, if they do so, in defiance of a Christian profession: and they are to guard the violators, by all their powers of persuasion and of influence, against a continuance in erroneous conduct. Every real Christian, in a period of moral stupor indeed—should consider himself, in some measure, as occupying a similar place with that of *Moses*—who was the servant of Heaven,

set to watch over, and to benefit, an ungrateful people.

We will not deny that, in these remarks of ours, we have an eye to some very recent events. And in relation to those events indeed—we would that we could feel more. But the prevailing torpor has its hold upon ourself also.—Our "head" is not "waters," alas! our "eyes" are not fountains of tears;" "we cannot weep day and night for the slain of the daughters of this people!" But then *even to us*—it is matter of lamentation that the brave and the good cannot be honored in this land—that the worthy dead, and the worthy living cannot receive the testimonials of the people's love;—but that amidst these honors, and these grateful testimonials—*Jesus Christ*,—"a Greater" than this earth ever saw in any other, *must be insulted*—and that by those who profess allegiance to Him

So much for an *attempt* at a word in season. We are aware that this word, to many, will look like bigotry. Nay, if it do so—to the worldling, and to the professor who "conforms to this world," and its follies; it will be just so much the better; and our views will be but the more confirmed. We are not quite coward enough to tremble at the puny weapons of reproach which have been wielded, in *terrorem*, over the heads of some of our brethren, for their honest discharge of duty, according to the best light of their understandings and their consciences.

We learn with regret that the College edifice at Bowling green (Ky.) has lately been consumed by fire.

Communicated for the Luminary.

Departed this life on Thursday the 2d inst. after a lingering illness, of near twelve months, Col. STEPHENSON IRVIN, in the 35th year of his age. We have seldom witnessed the death of a more interesting man, and we may say with strict propriety that *he lived a virtuous life.* As a son, he was ever obedient to the commands, and attentive to the wants, of his aged and respected parents; in his latter years particularly, his attentions were such, as were calculated to smooth the pillow of age and infirmity, and impart a pleasure and contentment, which is not often exhibited, in the decline of life. As a husband, he was tender and affectionate. As a brother, warmly attached to the interests of his family. And as a friend, those who survive him can attest his fidelity. His mind was naturally strong and active—his manners modest and unassuming. In him, his relatives and society have met with a loss that cannot be repaired. The aged viewed him with familiar respect, and youth with tender emotions of friendship. To the former we would observe, they should train their youth in the path he trod; and to the latter, they should strive to emulate the example before them. To his immediate and afflicted relatives this consolation is given, that he believed and acted up to his belief of future rewards and punishments. Though he did not openly profess religion, we believe that he would have done so, but for his retiring modesty, his want of confidence in himself. In his last moments he expressed a lively hope of future happiness.

W.

THEOLOGICAL SEMINARY OF PRINCETON, N. J.

On Friday the 13th of May, an Examination of the Students of this Seminary was held, before a Committee of the Board of Directors, composed of the Rev. Drs. M'Dowell, Spring, Ely, Chester, Rev. Mr. Johnson, and Rev. Mr. Weed. Several clergymen from different parts of the country also attended. The senior class was examined upon Polemic Theology, Church Government, and Ecclesiastical History. The second class upon Didactic Theology, and Ecclesiastical History.

The third class upon the Original Languages of Scripture, upon Sacred Chronology and Geography, upon Biblical History, Natural Theology, Biblical Antiquities, and Biblical Criticism. The examination was closed on Monday last. *Princeton Journal.*

The late John Keith, Esq. of Bucks County, Pennsylvania, has bequeathed $2,500 to the Princeton Theological Seminary. *Ib.*

COLLEGE OF NEW JERSEY.

We are gratified with the information that Professor Patton, of Middlebury College, has accepted the Professorship of Languages in the College of New-Jersey. The friends of letters will unite in hailing with pleasure such an addition to the literary strength of this venerable institution. *Ib.*

From the Philadelphian, May 20.

GENERAL ASSEMBLY.

The General Assembly of the Presbyterian Church commenced its annual session yesterday in this city. The usual introductory services were performed. The Rev. Dr. GREEN Moderator of the last Session delivered an excellent discourse from 1st Cor. i. 23. "We preach Christ crucified." After a short recess the delegates convened in the session room of the same church, and proceeded to organize themselves for the business before them.

The Rev. William L Mc'Calla was installed on the 12th inst. by the presbytery of Philadelphia as pastor of the 8th Presbyterian church in this city. The Rev. Mr. Janvier preached the sermon; the Rev. Mr. Engles presided, and the Rev. Dr. Janeway gave the charge to the pastor and people. *Ib.*

The American Sunday School Union Society celebrated their anniversary at Philadelphia on the 24th May. Alexander Henry, Esq. presided. The annual report was read by the Rev. Mr. Bedell of the Episcopal Church, after which, several resolutions were passed, and addresses delivered by the Rev. Mr. Christmas of the Presbyterian Church, Montreal; Rev. Mr. Keyte, of the Methodist Episcopal Church of St. Louis; Peter Hawes, Esq. of New-York; Rev. Dr. Stoughton, of the Baptist Church, Philadelphia; Rev. Mr. Holdict, of the Methodist Episcopal Church, Philadelphia; Rev. Mr. Malcom, of the Baptist Church, Hudson; Rev. Mr. Breckenridge, of the Presbyterian Church, Lexington, Ky.; and by T. D. Williams, Esq. of New-Haven, Ct. This interesting meeting was held in Dr. Wilson's large church, which was crowded with a respectable audience. It appeared from the report that there are now about *one hunared and twenty-five thousand* children in the Sunday Schools of the United States—more than eighty thousand of whom belong to schools connected with the American Sunday School Union.

After the addresses were concluded, the following Ode, written for the occasion by Mr. Tappen, was sung.

The angel ranks that gird the throne
Of Majesty, stand not alone;
To mortals disenthrall'd, 'tis given
To join the choral hymns of heaven.
Hark! even now a richer strain
Comes floating o'er the eternal plain:
To infant choirs those harps belong,
And children's voices swell that song,

Gabriel ne'er touched a sweeter string,
His legions listen as they sing:
O whence those cherub minstrels,—say,
Clad in Immanuel's bright array?
In scenes where thoughtless worldlings dwell,
Their lot was cast, whose lyres now swell
The thrilling melody above;—
Thine be the praise, O God of love!

THE SUNDAY SCHOOL! Earth has no name
Worthier to fill the breath of fame;—
The untold blessings it hath shed
Shall be revealed when worlds have fled.

O thou of Beth'lem! once a child,
Jesus! compassionate and mild,
Approve thy work:—be this the sum
Of all our toil—"THY KINGDOM COME!"
N. Y. Spectator.

The Good Bishop.—A merchant in state of New-York, in a recent letter to a Board of Missions, says: "This day I send you, as above, $100. and to the New-York Seamen's Society $50, to the Domestic Missionary Society of New-York $50, and to the Theological Seminary at Princeton $50;—and, if my business prospers, I shall have $1000 more to spare this year. I am helping some of our churches $10 to $20 a year and promising and endorsing for them to larger amounts.—Suppose I appoint myself Bishop of a dozen weak churches, and provide ministers for them; will not that be well? I know of one Society, who want a man full of the Spirit of Christ, who will labor for $300 a year and board, horse keeping, &c. till he can build up the Society to greater strength.—If you can send me such a man let him come at once;—*I will see him paid.*"

EPISCOPAL INVENTION.

The Convention of the Protestant Episcopal Church in the Diocese of Virginia commenced its Annual Session in this city on Thursday last,—The meeting was opened with service by the Bishop, and a Sermon by the Rev. Mr. Norris of Alexandria.—Besides the Bishop. twenty-three Clerical and twenty five Lay Delegates are present—a greater number than has convened for several years past.—It is impossible at this early hour, to state any thing respecting the proceedings of the convention, except that its deliberations are expected to close today, that an ordination will be held tomorrow morning by the Bishop at the Monumental Church, and that the Theological Seminary under its care in Alexandria is in a flourishing state.
Family Visitor.

From the Philadelphian.

THE SABBATH IN OTAHEITE.

The natives of Otaheite have paid their debt of gratitude to the Christian World, by teaching them how to keep the Sabbath.

Mr. Rowland Harsal, of Paramatta, New South Wales, expressing in a letter to the Rev Mr. B——— in London, his delight in the success of the Missionaries, and his conviction that the work is of God, mentions, as one proof of it, the remarkable attention which the Otaheitans, as a body, pay to the Christian Sabbath.

"When my friend Mr. Crook, with his family, arrived on the coast of Otaheite, in the brig Active, they were much surprised that not a single native could be seen all along the shore as the vessel sailed, nor could they perceive any smoke arising from their dwellings. This excited in the mind of Mr. Cook and others a painful suspicion that the island had been subdued, and all the inhabitants cut off in the wars.

"In the midst of this agitation of mind, one of the sailors, an Otaheitan, who left Port Jackson in the *Active*, observed that the natives were keeping the Sabbath day—that of late they did no kind of work—nor cooked any victuals—nor went out of their houses except to worship God—and that the whole of the day was employed either in religious worship, or in teaching one another to read.

"At length the vessel came to anchor in Matavia Bay; but not a native made his appearance until Monday morning; when great numbers repaired to the brig, bringing with them their usual testimonies of hospitality, of food and fruit of all kinds, with other presents of cloth, &c. &c. being highly pleased and thankful to God, that he had sent another teacher among them; and thus fully satisfying all on board that they had been observing the Sabbath, as before expressed.

"Thus you see, that it is not a few individuals who are turned to the Lord, but, comparatively speaking, the whole nation. When you reflect on this anecdote, and compare the conduct of these Otaheitans with that of numbers even in the churches and congregations in and about London, you will be ready to say, that the poor heathen are taken into fellowship with Christ, whilst the children of the kingdom are cast out."

College in Ceylon.—The American Missionaries in Ceylon; have it in contemplation to establish in the district of Jaffna, at the north part of the Island, a College for the Literary and Religious instruction of Tamul and other youth; a measure which the state of the schools under their care seems to render particularly desirable. At the latest dates, the number of schools in Ceylon connected with the American mission was not less than 30, containing an aggregate of about 2,000 scholars, of which 250 are females Besides these, they have received into their families, and are educating under their entire control, 150 boys and 30 girls; forming what is called the Boarding Schools. Such of these boys as have been longest under instruction, are now fitted, with proper helps, to prosecute successfully the higher branches of Tamul learning, to enter upon the Sanscrit, or to apply themselves to European literature and science, as may be found expedient in reference to the course of life which they expect to pursue. The great inconvenience of conducting so many branches of study at five different stations, (for at so many the boys are distributed) suggested the idea of a *Central School or College*. The immediate objects of the College, according to the plan proposed, are to give native youth of good promise, a thorough knowledge of the English language; the cultivation of Tamul literature; the Sanscrit language; Hebrew, and perhaps Latin and Greek in some cases; together with the sciences usually taught in the United States. It is designed to have a President, and three European or American Professors. Young men between 12 and 25 years of age will be admitted when properly qualified, to whatever caste, sect, or nation they may belong. Course of study to continue six years; during all which period the Bible will be studied *daily*, being made as far as practicable, the text book of the College. The whole expenses of a scholar—food, clothing, books, and incidentals—may be estimated at 30 dollars a year. It is believed that, if this College can be established on a firm basis, it will be of immense importance in training up and educating *native preachers*, to tell the millions of their countrymen the glad tidings of salvation.—*Bost. Rec.*

Bible Society of France.—The Bible Society of France received sixteen new Auxiliaries during the year ending April, 1824. They had completed the plates for an 18mo. stereotype Bible, and were preparing an edition of 4,000; and it was intended to print another of a larger size for family Bibles. More than 4,000 Bibles and 8,000 Testaments were issued, which, added to the number of former years, formed an amount of 18,000 Bibles and 23,500 Testaments.

Dai. Advertiser.

Wesleyan Missionary Society.—The receipts of this society for the year ending Dec. 31, 1824, is 38,046*l.* 9*s.* 7*d*; being an increase above the amount of the preceding year of more than Two Thousand Two Hundred Pounds, exclusive of the munificent benefaction of the late Rev. Wm. Dodwell, Rector of Welby, Lincolnshire, of Ten Thousand Pounds.

Miss. Chron.

EDICT OF THE BAVARIAN GOVERNMENT RESPECTING THE JEWS.

A foreign correspondent, says the Jewish Expositor for April, informs us, that the Bavarian Government, amongst other measures lately taken for ameliorating the condition of the Jews, has adopted one which is likely to have considerable effect All the pressent rabbies are to be discharged, and every Jewish congregation is directed not only to engage a teacher for the children of both sexes, who has been regularly educated and approved, but also a *Preacher*, in lieu of the rabbin, whose duty shall be, to superintend the instruction of the youth, and to preach in the German language every Saturday in the Synagogue, from a text out of that part of the Pentateuch which has been read in the service of the day. It is required that such Preachers shall have studied at the University, and shall pass a regular examination. Few properly qualified are at present to be found; but a great number of young Jews have, since the issuing of the edict, repaired to the University to qualify themselves. The Government has actually locked, and sealed up those synagogues, the congregations of which have refused to comply with these regulations. Our correspondent informs us that he visited twelve villages where the synagogues were locked up by the police agents, and sealed with the government seal, and that there were about twenty more in the same situation. Some of the congregations petitioned the government shortly before the day of atonement, to allow them, at least, to open their synagogues for that day, on account of its importance and solemnity; but it was refused.

Berlin Missionary Seminary.—The Missionary Seminary at Berlin in Prussia appears to be in a very flourishing state. More than *forty* young men have been educated in this seminary, all of whom have gone forth with the Bible in their hands to preach the glad tidings of salvation to the Heathen. In the course of five years, seven of the students have been called to labour among the Jews. At present there are twelve students in the seminary, all of whom are represented as men "entirely devoted to Christ and his cause, and anxious to promulgate his Gospel among the Heathen." The number of students it is said can be considerably increased, if fields of missionary labour can be provided for them after they have been instructed. Facts like these augur well for the prosperity of evangelical religion on the Continent of Europe. *N. Y. Obs.*

THE DEATH OF THE DRUNKARD.

THE drunkard, then, must also die! —Yes, poor man, your career of madness will come to an end; your last cup will be emptied; your last frolic will be over; your last oath will be pronounced. Soon! the hour has already come and you are surrounded by the furniture of the grave. Oh! horrid hour of wo, which you have always feared and tried to forget; it has come, and before to-morrow's sun shall arise, your spirit must be before its judge! Your shroud is nearly ready, and soon your death-bell will be tolling. And who will be your mourners? Your wife, your bosom friend, will she bend over your cold remains, and wet your clay with her tears? No! her tears have all been shed before. She in vain entreated you to reform. In anguish of soul did she often pray for you. But you treated her with contempt—you have been her ruin. Had she never seen you, she might now have been blessed and happy. By you she has been abandoned, abused and disgraced. She is soon to be relieved; and do you think she will weep when you are dead? She pities you; she would do any thing to save you; but long ago she gave you up

in despair. Who will be your mourners? Your children cannot feel that their father is dead. You have never told them you was their friend.—You have said you hated them. You have snatched the bread from their mouths. —You have torn the clothes from their shivering limbs, and they are now left to beg or starve. They owe their existence to you, and that existence you have rendered miserable. Who then will be your mourners? Your neighbours, as they in kindness shall bear away your body, and place it in its last abode, will they even feel a pang of sorrow that you are dead? All will be silent; not a sigh; not a tear! Alas, poor man, when the last sad office shall be performed, when your grave shall be filled up, and the last green turf fixed in its place, a thrill of horror will be felt in the breast of the good, as they shall turn away from the lonely spot where they have laid you.

Ye friends of virtue and of man; ye too, who believe there is no HEREAFTER, draw near while I remove the curtain and show you this dying man. Once he was the child of tender and pious parents, the burthen of their cares, the comfort of their passing days, and the object of a thousand hopes. Once he mingled in the polite circle; was respected as a citizen and a friend. You saw when first he began to linger about the tavern, to neglect his business and family You saw it, but you told him to *go on!* You saw to what it would lead; but not a word did you whisper in his ear, nor an effort did you make to save him from ruin. Now it is *too late;* the work of ruin is accomplished, and, "at your hands shall his blood be required."

Fam. Vis.

Gambling in Illinois.—A Law to punish Gambling has passed the Legislature of Illinois; by which a fine of 25 dollars is imposed on any person who may hereafter bring, or cause to be brought into the State, or shall sell, or offer for sale, any pack or packs of playing cards, or any dice, or billiard balls, or any other device, or any thing, invented or made for the purpose of being used in games of hazzard; also, a fine of 25 dollars on any person or persons who shall buy or offer to purchase any such pack of cards, dice or billiard balls; also. a fine of 25 dollars on any person who shall play at cards, dice, billiards, or any other game of hazzard, for money or property; also, a fine of 100 dollars on any tavern keeper or owner of a grocery or tippling shop, who shall suffer any species of gambling in his tavern or shop.

Pitts. Rec.

The Secretary of the Treasury has given notice that the eleven million loan of 1812 will be paid off on the 1st day of October next—which payment will throw a vast capitol into the market.

Fam. Vis.

From the S. Carolina State Gazette.

CREEK INDIANS.

I see an account in the paper, of the murder of General M'Intosh, one of the principal Chiefs of the Creek Indians, by about 400 warriors of his own nation. When all the facts relating to this subject shall be known to the people of the United States, I think they will be of opinion, that M'Intosh was not *murdered;* but rather that he has been duly *executed,* according to the known laws and usages of the nation to which he belonged.

LITERARY.—We understand that D. A. Borrenstein of Princeton, N. J. has just published a work entitled "A brief outline of the Evidences of the Christian Religion." By ARCHIBALD ALEXANDER, D. D. Professor of Didactic and Polemic Theology in the Theological Seminary at Princeton, N. J. 18mo. pp. 298, price 87-1-2 cents.

N. Y. Obs.

TO THE RAINBOW.

BY THOMAS CAMPBELL, ESQ.

Triumphal arch, that fill'st the sky
When storms prepare to part,
I ask not proud philosophy
To teach me what thou art—

Still seem as to my childhood's sight,
A midway station given
For happy spirits to alight
Betwixt the earth and heaven.

But all that optics teach, unfold
Thy form to please me so,
As when I dreamt of gems and gold
Hid in thy radiant bow?

When Science from Creation's face
Enchantment's veil withdraws,
What lovely visions yield their place
To cold material laws!

And yet, fair bow, no fabling dreams,
But words of the Most High,
Have told why first thy robe of beams
Was woven in the sky.

When o'er the green undeluged earth
Heaven's covenant thou did'st shine,
How came the world's gray fathers forth
To watch thy sacred sign.

And when its yellow lustre smiled,
O'er mountains yet untrod,
Each mother held aloft her child
To bless the bow of God.

Methinks, thy jubilee to keep,
The first-made anthem rang
On earth deliver'd from the deep,
And the first poet sang.

Nor ever shall the Muse's eye
Unraptured greet thy beam;
Theme of primeval prophecy,
Be still the poet's theme!

How glorious is thy girdle cast
O'er mountain, tower, and town,
Or mirror'd in the ocean vast,
A thousand fathoms down!

As fresh in yon horizon dark,
As young thy beauties seem,
As when the eagle from the ark
First sported in thy beam.

For faithful to its sacred page,
Heaven still rebuilds thy span,
Nor lets the type grow pale with age
That first spoke peace to man.

From the Boston Spectator.

WAR.

I have been powerfully impressed by the eloquence of the following passages of a celebrated French orator. If the reader finds nothing in them worthy of praise, the fault must be attributed to my imperfect translation, and not to the original author.

"Kings rise against kings, and people against people: the seas which separate them, bring them together again for mutual destruction: a worthless pile of rocks excites their furious animosity, and nations perish and bury themselves beneath its walls in disputing to which shall belong its ruins: the earth is not vast enough to contain them within the bounds which nature has established for states and empire; each one encroaches upon its neighbour, and *a field of battle, scarce spacious enough for the burial place of those who die, is the only prize gained by the rivers of blood which stain it.*"

"When rulers become intoxicated by the love of military glory, every thing breathes for them desolation and war; and then how many are sacrificed to the idol of their ambition! how much blood is poured out which calls for vengeance on their heads! what public calamities follow of which they are the sole authors! what complaining voices ascend to heaven against men thus born for the misery of others! how many crimes of deep enormity in others, result from their crime!—*And can their tears cleanse the fields which they have dyed with the blood of so many innocent! Can their repentance avert from themselves the anger of heaven, while their guilt still leaves behind it so many troubles and miseries upon the earth?*"

The Funeral of the late King of France is said to have cost the nation about $400,000. This sum would pay the salary of the President of the United States for sixteen years.